

Reproductive Control,
OR A
RATIONAL GUIDE
TO
MATRIMONIAL HAPPINESS

THE RIGHT AND DUTY OF PARENTS TO LIMIT THE
NUMBER OF THEIR OFFSPRING ACCORDING TO
THEIR CIRCUMSTANCES DEMONSTRATED.

—O—

A BRIEF ACCOUNT OF ALL KNOWN MODES OF
PREVENTING CONCEPTION,
With their Physical and Social Effects.

—O—

The Only Preventive in Harmony with Nature

Requiring no sacrifice of Enjoyment, of Money, of
Health, or of Moral Feelings.

REPRODUCTIVE CONTROL THE ONLY ANTIDOTE TO THE
EARLY DECAY OF AMERICAN WOMEN,
and the increase of Poverty.

BY AN AMERICAN PHYSICIAN.

CINCINNATI, O, 1855.



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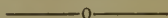
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ADVERTISEMENT.



THIS is a purely MORAL work, designed for the use of married persons, whose health or circumstances make it expedient to prevent an increase of family. Such cases are very numerous, and cause much suffering and discontent in the world. This little book contains all the information on the subject that is found in previous medical and physiological works, with some new and important discoveries never before published, enabling all who have it to protect themselves without counsel or expense, and without the use of drugs or medicines of any kind.

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INTRODUCTION.

IT IS PROPER to inform the reader, that the Author of this little book has lived almost a half century—that he entered the Marriage relation at the age of twenty-one years—that he is the father of a large family, whom he has been compelled to raise and educate by his personal exertions, not having any means to rely on, to secure for them a respectable standing in society. He was religiously educated, entered the ministry in early life, and officiated in that capacity during a period of more than twenty years: five years of which time he was actively engaged in the practice of Medicine.

It may be proper also to state, that he early imbibed the sentiment of Human Progression, which led him to investigate, according

to his ability, the claims of modern alleged reformations, in science, social policy, and religion. This has made him familiar, in some degree, with modern speculations and experiments in the social system, and the various schemes proposed for the amelioration of the social condition of our race. Among these, the subject of REPRODUCTION, and the question of controlling the procreative faculty by REASON, has always seemed of paramount importance. The direct connexion of this subject with the very elements of social happiness, entitles it, in the writer's esteem, to special consideration. The arguments, pro and con, as to the propriety, practicability, and MORALITY of the subject, as they have been presented respectively, have been critically examined; and so far as possible, and consistent with good principles, submitted to practical test. The result has been a conviction, that it is both the privilege and duty of human beings, in gratifying the sexual instinct, to exercise their reason and judgment, and determine by the ordinary rules of prudence, whether such gratification shall result in the

production of offspring or not. The writer is fully convinced, that the exercise of this discretion and power, if under the influence of pure and benevolent motives, is not only consistent with the highest degree of virtue and morality, but absolutely essential to the full development of the proper sphere of rational and immortal beings.

Furthermore upon a review of the world as it is, the writer declares his conscientious conviction, that it would be better, infinitely better for the world at large, as well as the parties particularly interested, if those who lead licentious lives understood how to prevent their illicit intercourse from being productive. This point, however, will be fully discussed, and its proposition demonstrated, in another place.

The desire to understand how to exercise this control, and prevent conception at pleasure, is universal, and seems to be innate with mankind. It exists in the minds of all young people when they enter the marriage state; but in consequence of a false education, and a popular prejudice, they conceal, as a wick-

ed desire, one that is almost as natural as life. So universal is this desire, that it may safely be attributed to man as an element of his rational constitution. To the enlightened mind this fact goes far in proving both the possibility and lawfulness of exercising such control. The harmony of nature requires that all such natural desires should meet an enlightened and rational response. Impressed with these sentiments, the author of this little work has availed himself of all the books now extant on this subject so far as he knows, and has devoted much time, during the last ten years, to investigation in the premises. To this he has added the experience of many of his friends, and others who take a deep interest in this matter. These investigations have resulted in a familiar acquaintance with all the various known methods of preventing conception, their effects upon the physical constitution, and the discovery of a preventive which is in harmony with nature, and does not interfere with the pleasures of sexual intercourse, or do any violence to the most delicate physical sensibilities, or the most re-

finer moral feelings. The preventive costs nothing, is in reach of every person on earth; and, instead of endangering the health, or diminishing the genital vigor, it promotes both, and tends to preserve them far beyond the ordinary period in life. Like all other provisions of nature, it is simple, harmless, efficient, and available alike to the poor and rich, the ignorant and the learned.

As it is well known that most works on this and kindred themes, have had their origin with French, and other foreign authors, the author desires to state in this Introduction, that he is a native born American citizen, educated on American soil, and is familiar only with American sentiments and feelings. The multitude of foreign books on this and kindred subjects, owe their existence to public sentiment, which approves their publication in other countries, but not in this. But, notwithstanding the pretended squeamishness of the American people on this subject, no class of books finds a readier sale, or is more eagerly sought after in private: and on no theme are our people more effectually

humbugged. The flaming advertisements sent forth, of "important secrets," etc., draw from the uninitiated many a one dollar, post-paid, for which nothing is received but a copy of some stale, antiquated book on secret disease, self-abuse, or the diseases of women and children! The author of this little book has no fear that he will incur a similar charge. On the MERITS of the work, the reader must decide for himself; but on the question of ORIGINALITY, there is room for only one decision; and the reader will award me that.

It is difficult, under existing circumstances, to do full justice to this subject, in its discussion and illustration, on account of its delicacy, and the morbid sensibilities of community, growing out of ignorance of its connexion with the happiness or misery of mankind. It is generally regarded as a subject in itself wicked, or for some reason improper for general investigation; and yet there is no matter in which every member of our race has a deeper and more fearful interest:—none that can influence human life for happiness or misery to the same extent. And no poli-

cy could be more injurious to the young people of our country, than to keep them ignorant on a subject which occupies their almost constant thoughts, and involves their chief earthly interest through life. And to suppose that knowledge on this subject will corrupt, or endanger their virtue, is a reflection on man's rational nature, and the wisdom of the Creator, who constituted man as he is. The author therefore intends, regardless of popular prejudice, to discuss the merits of these questions with all the freedom that he would any other topic of common interest.

Should the reader's religious prejudices be crossed by any proposition made in my book, I beg him to muster his moral courage, assert his independence, dignity and manhood, and follow me through, before he makes up his final decision. And I pray him to take warning from his superiors in age and experience, and profit by their suggestions, before it be too late to profit by such a course.

Reader, if you are a young and single man, or have been merely initiated into the mysteries of Matrimony, permit me to inform you

that the pleasant dreams and visions of the future, which now constitute the exclusive and pleasing themes of your hopes and anticipations, will be compelled to yield to a train of life's stern realities, affecting, in a way you little think of, your present sources of pleasure. To save you from this sad disappointment, which the unreflecting multitude bring upon themselves, and awake to their true social condition in life when it is too late for any remedy, is the benevolent object of

THE AUTHOR,

MORAL VIEW OF THE SUBJECT.

OBJECTIONS ANSWERED.

IN DISCUSSING the subject of controlling the reproductive faculties, under the present phases of religious sentiment, a question of paramount importance arises, first in order, and necessary to be clearly solved, in order to secure an interest in the sequel of the subject. That question is the **LAWFULNESS**, or **MORALITY** of exercising such control. That it is thought to be immoral by many intelligent persons, to try to prevent conception, the writer knows very well; and he would not, if he could, persuade such to practice it, without first removing their religious scruples by sound and rational arguments. Let us first enquire, then, upon what grounds are these scruples predicated? Are they founded on any obvious dictate of Reason, of natural or revealed Religion? Or are they mere-

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ly inferential, growing out of certain indefinable notions of fatality, which are found interwoven, to a greater or less extent, in all modern systems of speculative theology? We are all necessarily, to a great extent, creatures of circumstances, and our prejudices and religious scruples are often the result of ignorance, popular sentiment, or a false education. All intelligent persons, advanced in life, have realized, and will attest the truth of this remark; and have greatly modified their views and feelings, under the influence of progressive knowledge, and more general and extensive information.

There is certainly nothing in Reason or Religion to forbid the exercise of prudence in giving existence to sentient beings:—beings who not only derive from us their earthly existence, but must depend on us for their support and education; upon which will depend their happiness, as well as their usefulness in the world. It is very natural for us to regard the popular condition and practice of society as right; and so long as a large family is considered in the light of an accidental

necessity, the evils growing out of too great an increase are imputed to the "decrees of Providence." Is it strange, then, that any attempt to prevent these evils should be regarded as immoral? This silly prejudice is to be attributed to religious education, like many other moral antipathies, and not to any dictate of reason or revelation.

Another source of prejudice against preventives, is the fact that they are used by prostitutes and libertines. But in what way this fact can be made an argument against their use in the married state, the writer pretends not to perceive. As well might sexual intercourse between the married be interdicted, because it is practiced by these unfortunate creatures! Moreover, if there is any act that can mitigate the moral turpitude of illicit intercourse, it is the attempt to prevent the most fearful consequence that could result from such a criminal practice. How much better would it be for suffering humanity, if every prostitute in the world had a sure preventive, than to give existence to wretched offspring, born only to inherit its parent's in-

famy, her loathsome diseases, her vices and passions! How much better for herself, for society at large, in a social, physical, and moral point of view, that she should confine the consequences of her vice to herself, and to those who voluntarily participate with her in iniquity! But suppose it were admitted that the use of preventives by prostitutes and libertines, whose sole object is to indulge a passion, regardless of love, law, or religion, is wicked, what then? Will it follow that they may not be used in a connexion that has all these sanctions, when benevolence, humanity, health, and the happiness of our families require it? No, the criminality of the practice is denied in all cases where the motive is benevolent, and no criminal object contemplated.

Others have scruples upon this subject because to them the practice "seems unnatural." Such, however, have but very imperfect conceptions of "nature," and still more imperfect ideas of its dictates to man in the relations of civilized life. If the term "natural" is to be understood in its restricted sense, as it is

applied to the brute creation, excluding reason, it is applicable to this subject. But I would ask those who make this objection, whether they are willing to abide their own philosophy in all their actions and relations in life? A few examples will be cited by way of experiment. Let us begin with one closely related to our subject. Is it "natural" for a man to have habitual intercourse with his wife during her pregnancy; especially the latter stages? Every husband instinctively feels that he is violating a law of nature; and every wife realizes the same impressions. So unnatural indeed is this necessary result of civilization and the marriage institution, that it seldom occurs among the lower animals. When it does, it is owing to some disease, or functional derangement in the female, and never fails to attract the attention and surprise of mankind! Why is it that the voice of nature is disregarded in this latter case, while it causes serious scruples in regard to preventives? The answer to this question unfolds an important feature in the mental condition of our race. The answer is this:—

the use of preventives is novel and unpopular, while the other practice is apparently necessary and common. Society has decreed, that in the latter case "nature" must yield to civilization; while its prejudices do not permit it to apply the same rule to reproduction! In other words, the present, pseudo-civilized age act upon the hypothesis, that the male may violate every female instinct, and transcend all brute privileges, in gratifying his passion, while the female may not be protected from the consequences to her health, comfort, liberty or life, lest perchance some "unnatural" practice might be tolerated! There is about as much moral justice in this sentiment, as there is in that which consigns to irretrievable infamy the unfortunate female, who falls a victim to the foul-hearted seducer, while it fails to visit upon him any just retribution for the wretchedness and misery he creates! Talk as you please of the advantages brought to the weaker sex by civilization, it has still much, very much, to do in their behalf, before that benign spirit shall prevail, which indicted the following to an erring sister—"Nei-

ther do I condemn thee, go and sin no more.’’

The marriage relation affords a full illustration of the great truth, that man should be governed by enlightened reason, and not by nature merely. - Nature would prompt man to regular intercourse, while his wife would be urged to refrain during the latter periods of pregnancy. They are then required to exercise their reason and discretion, and thus compromise the conflicting elements, which civilization has brought together. Nature will prompt both the husband and wife to sexual enjoyment through life ; but nature may not have given either the inclination, or physical, intellectual, or financial ability to raise and educate a large family of children. It is, therefore, their duty, as in all other cases involving important consequences, to consult reason and prudence, their own happiness, the public good, and the destiny of the beings they may bring into the world.

Prejudice aside, this single example would illustrate the weakness and fallacy of the objection under consideration. To the superficial thinker, “ natural ” and “ unnatural,” are

very significant and imposing terms; and many who use them but poorly appreciate their application to civilized life. We are not living in a state of "nature!" but in one that is artificial. Nor was man created to be governed by the instincts of nature. His endowment with Reason demonstrates the design of the Creator that he should use it. The lower animals have only Instinct; hence with them there is no error, no improvement, no investigation, no change. They are perfect in their sphere—not progressive. With man it is different. He belongs to a higher order, having Nature, Reason and Revelation, all, to guide him to his ultimate destiny. Nature has provided against too numerous a progeny among the lower animals; but has left man to be his own arbiter, as to the number of offspring he can support.

There are many cases in which nature is required to yield to reason and prudence; in all of which man is required to act "unnaturally," in the same sense that he does when he prevents conception to protect the welfare of himself and family. It is unnatural to re-

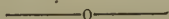
frain from eating when we are hungry, from drinking when thirsty, from sexual gratification when prompted by desire, etc. The ingenious reader can call to mind a multitude of cases, in which he is required by reason, justice, humanity and religion, to cross the dictates of nature. Why should he not be governed by the same rule in giving existence to off-spring?—an act involving consequences the most important and lasting of all acts of his life !

Another class of moralists object to preventing conception upon Scriptural grounds. “Be ye fruitful and multiply, and replenish the earth,” is adduced as applicable to the case: but before this passage can be applied to this case, it must be shown that it binds all to produce as many offspring as they can, without any reference to circumstances. I admit the obligation of the sexes to reproduce their species: but deny that this obligation excludes the exercise of discretion as to the number in any given case. The case is precisely analagous to the scriptural law on the subject of marriage. “For this cause a

man shall leave his father and mother, and shall cleave to his wife," just as certainly requires every man to forsake his parents and marry a woman, as the other law binds each to produce as many offspring as he can ! But who believes it to be immoral to remain single on the authority of such a passage ?

But the conduct of Onan, as recorded in Genesis xxxviii, and the displeasure of God towards him, is also adduced as evidence of the immorality of preventing conception. I scarcely know which is the most entitled to sympathy,—those who confound the sin of Onan with MASTURBATION, or those who cite his case as applicable to the question under discussion ! Onan was required by the law under which he lived, to "raise up seed to his brother." He "went in unto" his brother's widow, under pretext of complying with the command ; but to evade the result, he "spilled it on the ground." He was punished for his treachery, as were Ananias and Sapphira, as recorded Acts v. Before Onan's case can be made to lie against the theory of my book, it must be shown to be applicable to it.

PREVENTION DEFENDED.



WE have seen that the principal reasons urged against the use of any means to prevent conception are invalid, and are founded in ignorance and prejudice. We shall now proceed to offer some important considerations why human beings should know how to control the reproductive faculty, without infringing the law of nature which requires habitual sexual connexion. These reasons are founded in economy, benevolence, and a laudable regard for the pleasures of social life.

That sexual enjoyment is the chief end of matrimony will be acknowledged by all persons of cool and sober reflection. All other considerations are secondary, and merely the consequences. The sexual passion is an element of human nature: it is a part and parcel of sentient beings. It is as natural for the sexes to desire intercourse, as it is to hunger or thirst. This, with all the natural appetites and passions, is the product of divine

wisdom and benevolence. They are all adapted to, and designed to produce happiness. To deny any one of them the gratification it craves, is to do violence to a law of nature ; which is always followed by a penalty.

From the very prominent position the sexual instinct holds among the natural appetites, it is evident that it was intended by the Creator to be a special medium of human improvement and happiness. None of the natural propensities is more imperative in its demands, and none more controlling in its influences. It seizes the reins of government in the human feelings at the very threshold of maturity, and relaxes its grasp only when old age and debility compel it. Simultaneously with the development of the physical organs of generation in either of the sexes, there springs up in the young and warm heart a living and constant desire for a union with the other sex ; and all future plans, purposes and pursuits, are interwoven with this one, leading idea. The improvement of the mind, the cultivation of the manners, the attention paid to personal appearance, the ac-

eumulation of earthly means, are all with special reference to the full and final enjoyment of a loved and kindred spirit, in the matrimonial relation. I write this, not disparagingly of the sexes, but as a truth founded in the divine economy, and tending to illustrate the importance of the sexual instinct, and its influence in modifying the destiny of our race. And that it was intended to subserve other ends than the mere propagation of the species, is evident from its frequent and regular demands. It is as imperative in the repetition of its dictates as hunger, thirst, or the desire for repose or recreation. This characteristic of the sexual appetite cannot be necessary for the mere purpose of reproduction. The proportions of conceptions that take place, when compared with the acts of coition, will not amount to one of the former to one hundred of the latter—perhaps five hundred. From these facts it must be apparent that sexual intercourse was intended for other ends besides the mere propagation of the race; and that its lawful indulgence, as a means of social pleasure and im-

provement, was contemplated by the Author of human nature; and that it is calculated to promote the happiness, and improve all the finer feelings and qualities of social beings. Indeed, it is the only propensity of our nature that is not selfish—the only one that instinctively seeks to impart pleasure to others in gratifying itself.

The influence of the exercise of this faculty over the social qualities and feelings of our nature is obvious, in the character of those who lead continent lives, when placed in contrast with others who indulge habitually in pleasures with the other sex. The cold, selfish, anti-social cast of the bachelor and the old maid, the peevishness they manifest, the want of brilliancy in the eye, cheerfulness in the countenance—the absence of all those original charms that bespeak the divinity of human nature, plainly publish to the discriminating eye, the violence that has been done to an important law of our social nature. Nature will not be denied her demands without avenging herself on the recreant subjects of her divine government!

These facts present the sexual instinct in its true and proper light, and warrant the importance attached to it in this work, as well as the conclusion that human beings should be able to determine whether their connexion shall be productive or not.

Most writers on this subject have admitted the right to prevent conception only in cases of malformation, or when, on account of disease, the life of the mother would be jeopardized. The writer, however, takes a much stronger position in the premises. He believes it to be the privilege and duty of every husband and wife to consult their convenience, inclination and wishes—to take into consideration their worldly prospect—their probable ability to do the part of parents towards their offspring, so as to secure for them respectability in life, and enable them to be useful to society: in other words, they should enquire whether the happiness of all parties concerned would likely be promoted by giving existence to offspring, and then act accordingly, with due discretion.

To assume that because a woman is “well

formed," and free from disease, she must be doomed to a life of drudgery, from her bridal day to her death, in bearing, nursing, and raising children; who shall inherit nothing, perhaps, but poverty, ignorance, and a life of servitude to others, is too preposterous and anti-benevolent a sentiment ever to find any sanction in enlightened reason or religion! And how often is this picture realized among the poor—for whose special benefit I write—who are compelled to toil day and night in order to obtain a mere subsistence! in addition to the suffering and anxiety, consequent on their being all the time pregnant or nursing, or both! A female thus situated knows but little of the pleasures of married life! Indeed such unfortunate females—and this class is very numerous—generally regard marriage as a curse to their sex, and feel that their existence is sacrificed to gratify a passion in the other sex; while their only reward is a burden of cares, crushing them down to an early grave! The very stream of social pleasure is poisoned at the fountain with poor wives and mothers; for they can take but little en-

joyment in intercourse, with the fear of consequences, dreaded almost as much as death, constantly resting upon their minds! They submit to the sexual embrace as a sort of cruel necessity, rather than as a divinely appointed medium of social pleasure! How different the case would be with poor wives and husbands, had they been taught before their marriage how to prevent an increase of family, and that they had the right to do so if they thought it best, and that they had the right to determine for themselves whether to become parents or not! With what pleasure they could yield themselves in the sexual embrace, if they could only feel that they were no longer the mere victims of fatality!

It is certainly repugnant to all rational ideas of maternal happiness, to be compelled to become a mother against every inclination and feeling of the heart!—to be compelled to bring into the world an offspring undesired! The frequent notices in our news-journals, headed “an unnatural mother”—“infant deserted by its mother”—“infant found,” etc., speak volumes to the reflecting on this sub-

ject. That a mother who forsakes her child acts "unnaturally" is admitted; but it was the act of becoming a mother against her inclinations and wishes that caused her to do so. And if the curtain which now conceals the workings of many a female heart were drawn aside, the world would be astounded at the number of "unnatural mothers" that would be found. Every woman who becomes a mother against her will is an unnatural one! and on that account she is disqualified to enjoy the pleasures, or discharge the duties of that relation. The great extent of this evil, in society is not suspected but by few. The young and inexperienced, for whom this little work is especially written, have no suspicions of the misery and discontent produced in the world by this submission to an imaginary "decree of Providence," in relation to the production of offspring. The domestic and matrimonial discontent it engenders, the secret pinings it causes among oppressed wives, dry up all the fountains of amiability in the female heart, crases every charm from her once lovely and bewitching features,

and eventually induces a gloom and melancholy; which has in many instances terminated in insanity, and even in suicide. Tell me no more, then, that disease and mal-formation are the only causes that can justify the use of preventives! Those who argue thus take a mere physical, or ANIMAL view of the subject. Their philosophy will do, if no account is taken of the higher, rational nature of man! It consults not the inclinations, aspirations, antipathies, or mental impulses of humanity! It disregards the earthly happiness of suffering mothers, or the hopes and destinies of their dependant offspring! all of which are of infinitely greater importance, in a social, or moral point of view, than any possible condition of the physical system,

It is impossible that a female whose mind revolts at the idea of becoming a mother—whose predominant feelings are set against such a result—should be morally qualified to enjoy the pleasures, or discharge the duties of such a relation: and no husband, whose wife cherishes such sentiments and feelings, ever should be so selfish as to cause her to become

pregnant against her will.

To the mind of the writer, this delicate subject, when disrobed of the mantle thrown about it by religious superstition, and viewed in the light of reason, is readily harmonized with the system of universal benevolence every where manifest.

To deny to human beings the right to use prudence and discretion in the exercise of the most important function of their rational nature, is to ask them to descend to a level with the brute creation! Surely no sentiment could be more preposterous than this! Man certainly should be subject to the same rules of prudence in gratifying the sexual instinct that govern him in administering to the other appetites of his nature. Indeed, it is much more important, as the happiness of others is involved in this, while we generally suffer the penalty ourselves in all other cases. If we are imprudent in our food and drink, the consequence falls upon ourselves; but, if we allow the gratification of the sexual instinct to be productive, we affect the happiness of our partners in life, and become re-

sponsible for the circumstances of those we bring into existence. Is it possible, then, in the name of reason, common sense, and common humanity, that it can be morally wrong to prevent conception in cases where it would, in the judgment of the parties interested, be productive of more evil than good? No! NO!! NO!!!

But, says a friend at my elbow, "Let those who are too poor to support a family refrain from sexual intercourse." I answer, we might as well say to such, "do without eating and drinking, if you are too poor to buy bread!" The same Being who created the necessity for food and drink, created the necessity for sexual intercourse, and so constituted men and women that they should enjoy pleasure in administering to these necessities: and it is certain that He never intended that they should abstain from either the one or the other. It has been the work of superstition, of perverted philosophy and religion, to produce the impression that it is immoral to interfere with one of the appetites, and necessary to calculate consequences in the rest.

I do not wish to conclude my "defence of reproductive control," without calling attention to a subject very familiarly denominated

"The Early Decay of American Women."

The fact is notorious, that as a general rule, when the husband and wife are of the same age, and were married early in life, the husband, on arriving at the acme of his physical power and endurance, he finds himself in possession of a mere wreck, in the person of his wife, of what was once a fresh and lovely woman. While he feels the impelling influence of an unimpaired organism, imparting warmth and vigor to the social instincts, he finds but a poor and unsatisfactory response in the wasted, emaciated, and declining powers of his consort! As a general rule, the male who inherited a good constitution, and observes regular and prudent habits, arrives at the acme of his physical powers at the age of thirty-five to forty-five years. According to another general rule, what is the condition of mothers of large families at that age? Let the pallid cheeks, the sunken eyes, the mel-

ancholy countenances, the emaciated frames, the languid walk, the nervous affections, the "female weaknesses and complaints," and the almost total loss of all desire or inclination for sexual enjoyment, answer this question!—And what are the consequences of this premature destruction of all the female charms and energies? Let the unsatisfied longings, the secret repinings, the temptations to seek enjoyment with some more amorous female, who could respond to the ardour of his passion—let the frequent breaches of matrimonial fidelity on the part of husbands thus situated answer for them! And let the annoyance, the sacrifice of feeling and inclination, and often the agony which the debilitated wife has to endure, in subjecting herself to such an unequal passion and power, answer for her! And let the mutual consciousness of a want of sexual adaptation—of harmony in habitual inclinations, feelings and desires—the absolute conflicts between a desire in one to seek pleasure, and in the other to avoid pain, answer for both! And think you sensible reader, that such a state of things is in

harmony with the divine purposes! No, verily! The harmony of nature is marred by the violation of her sacred laws.

Many foolish theories have been invented, to account for the "early decay" of married women in the United States. Tight lacing, thin shoes, sedentary habits, changeable climate, carelessness at the period of puberty, with a host of other enemies to the female constitution, are brought to the rack, to answer for the crime of shortening the period of female vigor, and rendering her unfit for the "ends of her creation." The "ends" for which woman was made, however, have been greatly misapprehended by most writers on the subject. They generally set out with the assumption that woman was created only, or at least chiefly, to bear children, nurse them, cook, wash and drudge, through life! and because she sinks under the cruel task imposed by this false theory, all nature is ransacked for a solution of the simple problem! Reproduction was not the PRIMARY object of woman's creation! She was created because "God saw it was not good that man should be

alone." That is, He had made man with an organic structure that required a counterpart ; and with passions and propensities that must be satisfied, to secure his happiness. But when woman's constitution is destroyed, and the energies of her system wasted, by bearing and nursing children, and the domestic drudgery that a large family always causes, she ceases to answer the primary end of her creation. Reproduction is, therefore, a secondary—not the primary object of woman's organism.

I have in another place adverted to the law of the human male, which requires sexual intercourse regularly during the year: Is this masculine law consistent with the idea of the female being all the time pregnant, or nursing an infant? If woman was created chiefly to reproduce her species, why was not the male so constituted that, like many inferior animals, he should be prompted to sexual pleasures only at particular seasons? This is a natural law with the males of all the lower animals that pair off, each male having his own female mate. The exceptions to this rule

are confined to those animals which practice promiscuous intercourse. The male is either prompted to sexual acts at particular seasons only, or else he seeks enjoyment wherever it can be found. And it is absurd to suppose that man is bound to confine himself to one woman as his wife, and yet is not at liberty to protect her from constant pregnancy.

I have in another place alluded to the apparent discrepancy between civilization and the natural laws, in relation to matrimony. I would not be understood, however, as speaking disparagingly of the marriage institution; nevertheless, I regard its present popular abuse as inconsistent with the obvious dictates of reason and the laws of nature. But there is an antidote for this abuse of the sources of human happiness. The next generation will learn that man has the RIGHT, and the POWER to enjoy the society of a congenial female through life, without incurring parental responsibilities which circumstances make it impossible to discharge, and without permitting her to sink into premature decay through perpetual child-bearing. The gen-

eral diffusion of this knowledge is the only reliable antidote to the "early decay of married women," and the poverty, wretchedness, and misery, that now degrade so large a portion of our race. Should the experiment be tried—if the poor would limit their families to one or two—none, unless prepared to do the part of parents for them—and the wealthy to about four; this would have the effect to equalize the means of support, and the enjoyments of life. The poor would gradually rise from their state of destitution, while the fortunes of the rich, by being distributed among their more numerous progeny, would gradually approach the level of their more humble neighbor's. Extreme poverty, with all its train of evils, would gradually disappear. In the health, vigor and longevity of poor women, the effect would be equally obvious. Released from the anxieties that constantly prey upon the nerves of poor mothers who have large families, they would retain the vigor and freshness of youth for many years, and be "helps" indeed to their husbands, as well in the accumulation of means to sup-

port them in their old age, as in the social enjoyment designed by their creator.

It betrays a superficial observation, to object to this theory because some married persons who have no children are unhealthy and unhappy. Those who make this objection should know, that the cause of barrenness in those to whom they allude is disease; and that any disease of the generative organs interferes with sexual pleasures. The females in question are generally under the influence of some hereditary or chronic affection, or some functional derangement, which renders them incapable of either receiving or imparting sexual enjoyment. The cause of discontent is sufficiently apparent, then, without imputing it to the want of children. The case is altogether different, when persons in perfect health, with a perfect development of all the sexual faculties and desires, marry, and find in each other the fruition of satisfied love: conscious of their ability to propagate if they choose, but refraining from motives of prudence or benevolence. Such experience no disappointment; they realize anticipated

pleasures: and when they desire to have offspring, they succeed, and are again satisfied. They feel that they are indeed "free agents," bound only to God—not to blind fatality—for the prudent exercise of the high powers of their rational nature.

PREVENTIVES IN USE.

OBJECTIONS TO THEM.

IF it be a just prerogative of man to determine when sexual intercourse shall be productive, and if his highest happiness requires that he should exercise it, then it will follow that conception may be prevented without infringing upon connubial pleasures, or doing any violence to the laws of health, or to the social or moral feelings. Here opens then a field for physiological enquiry and experiment, worthy the attention of all philanthropists, who would ameliorate the condition of our race. And it would seem that the time had come, when Americans would cast aside the restraints of our national prejudice, and investigate this subject in all its aspects, bearings and relations.

A number of foreign works have been circulated in this country, recommending the various preventives of their authors; but the

character of these books, as well as the policy of their publishers, shows that GAIN only is the object in sending them forth. The reader will excuse this apparent want of charity, when he is told that one of these "Doctors" advertised his book, as containing important discoveries in relation to preventing conception, offering the work for "One Dollar, sent by mail, post-paid;" and that said book, when it came to hand, was found filled up with stale matter on the diseases of women and children, secret diseases, self-abuse, etc., etc.; and informed the reader, who had sent the required "One Dollar," that if he would send "Ten Dollars" more by mail, the preventive would be forthcoming! The general desire with young married people to understand this matter—and this desire is natural—caused many to take the first bait, and not a few of the wealthier classes the second. It is impossible to regard such artful schemes in any other light than premeditated impositions, by a class of men without principle, who have found out the secret, that thousands of married people would stop at no ex-

pense within their ability, could they learn how they might enjoy connubial pleasures, without increasing their families against their wishes and convenience.

For the gratification of the readers of this little book, I shall give a brief description of all the various modes of preventing conception that have been recommended and practiced, so far as they have come to my knowledge. I shall do this, however, with the understanding that I do not approve, or recommend any of them, except the last mentioned; which is of modern discovery, and the only preventive that can be used consistently with general convenience, the laws of health, and the uninterrupted enjoyment of connubial pleasures. My object in doing this is, in part, to gratify a reasonable curiosity, and partly to obviate the necessity, on the part of those who purchase my book, to expend money for old works on the subject. The reader will find, in this little volume, the substance of all the "important discoveries" that have been so ostentatiously paraded in newspaper advertisements, and penny circulars, through

the country. He will also find all the moral objections which have been raised against the use of any means to prevent conception fairly stated, and, as I think, fully answered and removed.

In giving an account of the preventives in use, I shall neither mention the names of authors, or adopt their language. Nor will any notice be taken of means used to procure *abortion*:—the writer regards that practice as essentially immoral, and ruinous to the health of females.

The various preventives recommended owe their origin, in part, to the different theories of generation which have been proposed and advocated. It would be foreign to my object to enter into the details of these theories; it being admitted by the more sensible physiologists generally, that but little is positively known, as to the *modus operandi* of conception, it would be attended with but little advantage to the reader, to trouble him with any speculations on the subject.

In giving an account of the means used to prevent conception, I shall allude, first, to a

class of drugs and chemicals, known to exert a special influence on the genital organs. Among these Cantharides and Ergot stand prominent. This class of preventives are taken internally; and although they may prove effectual in preventing conception, from their known influence on the human system, it is evident that their use for that purpose is interdicted by every enlightened sentiment of physical or moral propriety. Their inflammatory action upon the genital and urinary organs, the derangement and irregularity they produce in their functions, the pains, strictures, and general uneasiness they occasion, the foul breath, and general morbid secretions they produce throughout the entire system, render their use repugnant to the feelings and moral sensibilities of all virtuous and honorable people; and by such they are never used, if their effects are understood.

Another mode of prevention is the use of a covering, made of oiled silk, or some other thin, water-proof substance, drawn over the male organ during the act of coition. That this instrument, if perfect, will prove effect-

ual, by retaining the male fluid, is admitted; but that it almost entirely destroys the pleasures of intercourse, especially with the female, is attested by all who ever made the experiment. She derives her greatest enjoyment from the stimulus of the male semen, thrown upon her susceptible, and at that importune moment, sympathising organs. To the male, also, is the act very unsatisfactory; as the sympathy is mutual at the time of emission. It is said by those who have experience, that the use of this covering is sometimes followed by symptoms and feelings resembling those which follow self-abuse: and indeed the whole operation differs but little from masturbation.

This device, called the “Baudruche,” originated in France, and was first used to prevent the contagion of secret diseases, by preventing a contact of the male and female organs, which contact is essential to the enjoyment of sexual pleasures. The Baudruche, as a preventive, is inconsistent with physiology and morality, is unnatural in matter and manner, and adverse to sexual pleasures and

health, and therefore to be discarded.

Another means of preventing conception, is violent EXERCISE, on the part of the female, immediately after connexion. This preventive is predicated on a peculiar theory of generation, which I have promised not to discuss in this work. The advocates of this preventive recommend riding on horse-back, or violent dancing, immediately after sexual intercourse, in order to agitate the uterus, and its appendages, and thus prevent a certain physical phenomenon, which, according to the theory, cannot take place without repose. It is not my object to controvert the theory in question, nor the efficiency of this mode of preventing conception; but it must be apparent to every person of the least reflection, that the inconvenience—rather impracticability of the measure—renders it impossible that it should be generally adopted. The idea of every lady being bound to take a ride on horseback, or engage in a violent dance, every time she indulges in sexual pleasure, is so preposterous, it is useless to discuss its merits as a general preventive. Few ladies, espe-

cially among the poor, in large cities, have horses at their command ; and very few could take violent exercise of any kind every time it became necessary, without annoying others and exposing themselves.

Others have recommended "withdrawal," on the part of the male, immediately before emission takes place, as an infallible preventive. The experience of thousands, however, attest the uncertainty and inefficiency of this plan. Not that any one doubts the necessity of a deposit of male semen in the vagina in order to effect conception ; but experience has proven the impossibility of exercising this precaution at all times with success. In the first place, the seminal fluid commences to discharge simultaneously with the sensation that gives warning of its emission ; and such is the pleasurable excitement of that instant, and the instinctive impulse to continue the embrace until the act is completed, that it can scarcely be regarded as within the bounds of possibility to exercise any voluntary control over the actions. The attempt to carry out this practice is an act so violent

to all the feelings and sympathies of both parties, and the act is rendered so imperfect, that both experience a shock of disappointment sufficient to counteract all the pleasure in which, an instant before, their minds were so satisfactorily absorbed.

The experienced say that this practice is often followed by very disagreeable physical, as well as mental sensations. The whole thing is such a violent breach of the most delicate sympathies of human nature, and so subversive of the ends of sexual susceptibilities, that apart from its uncertainty as a preventive, it is unworthy the adoption of mankind.

There is another preventive in use, which is in itself so repulsive, that I merely mention it as a matter of curiosity, and to illustrate the strength of the desire among females to control, by some means, their reproductive faculties. It consists in the introduction of a piece of sponge into the vagina before intercourse, for the purpose of absorbing the male fluid. The sponge is withdrawn after connexion by means of a small cord; and after being washed, the operation is repeated,

until it is supposed the fluid is all absorbed. Common sense, it would seem, should forbid the introduction of such a rough and irritating body; as such a practice cannot fail to render callous the tender, delicate internal female organs. Its presence in the vagina during the sexual embrace, must render the act very unsatisfactory to both parties, as its contact with the organs of both during coition must destroy, or prevent the organic sexual sympathies which the embrace is designed to excite and call into action.

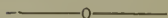
Electricity has recently been applied to prevent conception, by means of an instrument, which is introduced into the vagina. This invention is advertised for sale at ten dollars, but as neither the price or the character of the preventive is adapted to the circumstances of the mass of the people, a particular description would be of no utility.

Having now given a brief account of the various means that have been resorted to, in order to control the reproductive faculty, I would observe, in this place, that it is useless to propose any preventive that is not univer-

sally practicable, or that infringes upon the pleasures of sexual intercourse. It is also impolitic and immoral to use or recommend any means that will do violence to the physical organs, and thereby induce disease. It is probable that the strong prejudices which have hitherto occupied the public mind, have had their origin, at least in part, in the unwarrantable character of the preventives recommended. The writer is happy to have it in his power to remove these prejudices, so far as they rest upon the cause mentioned, And it affords him unspeakable pleasure to be able to relieve the minds of the thousands of young ladies and gentlemen, who contemplate entering the marriage relation, or have already taken that eventful step, by furnishing them with the necessary information how to enjoy the pleasures of married life, without incurring the toil, anxiety, and domestic slavery, consequent on raising a large family; or without any if they think it best. This they may do, too, without any sacrifice of enjoyment, or any possible injury to health or longevity. The preventive recommended in the following pages

will render the procreative powers more efficient, preserve their vigor far beyond the ordinary period in life, and secure to them a tone and energy which will be a protection against the common infirmities of the female sex. Think not, reader, that this picture is overwrought! You will, perhaps, some day learn, that our miseries in life are chiefly the result of our ignorance: and that the highest degree of happiness of which our natures are capable, is best in harmony with the wise and benevolent designs of our Creator and wise Benefactor.

THE PREVENTIVE.



I SHALL now put the reader in possession of the important discovery. No doubt he will be much surprised at its simplicity. Human society have so long been under the influence of those who are supposed to have the keys of knowledge, that it is difficult to break the delusive spell that attaches importance only to things enveloped in mystery, and are obtained only at exorbitant prices. It should be remembered, however, that great simplicity characterises all of the works of nature, as well as the useful arts and inventions of men, when they are once understood; and that it is the part only of impostors and speculators in human ignorance and misery, to shroud their antidotes for human sufferings in mystery. They do this that they may enhance their own fames and fortunes at the expense of the ignorance of others. But here is the preventive :

Provide yourself with a Female Syringe, which can be had of the Agent selling the work.* Be careful to get one of the largest and longest. Next, provide your bed-chamber, at all times, with a basin of pure, cold water. Immediately after sexual intercourse, let the female arise, fill the syringe with cold water, and, placing herself over the basin, introduce the syringe the whole length, and inject the cold water, with moderate force, into the vagina, or birth place. Repeat the operation several times in quick succession, until a slight chill, or sensation of cold is experienced. Then, but not till then, wash the external parts, and wipe dry with a towel. If these instructions are faithfully carried out, you need have no fears that you will become pregnant. If strictly attended to immediately after connexion, it is impossible for conception to take place. Nor need any lady fear any evil consequences to her health; but, on the contrary, the practice will have a tonic influence on the organs, and be a protection against the common weaknesses and irregularities, to which so

*Syringes for sale by J. P. CREAGER, 520 West Baltimore St.

many women are subject in this country.

In very hot weather, and especially in cities supplied by hydrants, it might be necessary to use a little ice in the water to insure success. Your common sense, if you study the subject will enable you to decide as to the necessary temperature of the water.

If the foregoing direction be strictly complied with, it may be relied on as an infallible preventive. This conclusion is founded on the most satisfactory experience of many intelligent persons, who have been engaged with the writer in many investigations for many years. It has been tested under a variety of circumstances, and by ladies in every physical condition peculiar to their sex, without a single failure, and without any other effect upon the female organs, or the general health, than to improve, strengthen, and protect them against the common infirmities incident to our age and climate.

It will be perceived that this preventive allows the free and full enjoyment of the sexual act. It lays no restraints upon the impulses of nature. It requires no caution du-

ring the sexual embrace ; but leaves the mind free, as it should be, to revel in the abstraction and extacy of sexual union. The God of nature intended it should be so ! Fear, caution, apprehension—any disturbing cause or adverse influence, whether mental or physical, subverts the benevolent laws of nature, and proves injurious to the human constitution. As well might we be compelled to eat and drink under the constant apprehension of being poisoned, as to be compelled to administer to the sexual appetite under the constant fear of consequences almost as much dreaded.

This preventive is a mere extension of that system of cleanliness practiced by all properly instructed females. Well informed ladies know that their health, comfort, and the vigor of their genital organs, all require that they should wash the parts in question, not only after connexion, but at regular intervals under all circumstances. It is useless to mention the consequences of neglect, as every lady will readily appreciate the remark. It was by extending this purifying process to

the internal parts, that the preventive in question was discovered. Like most important discoveries, this was an accidental one. An intelligent lady, of extremely neat and cleanly habits, was married to a gentleman engaged in a business that permitted him to be with her only in the day-time. Although she thoroughly washed the external parts after intercourse, she was annoyed by the gradual discharges of fluid, occasioned by engaging in her domestic duties immediately after it had been deposited. The use of the female syringe suggested itself, merely as a means of cleanliness and comfort. The result was, she remained childless. Her husband changing his business for another which allowed him to lodge with her at night, and she, experiencing no inconvenience from the cause mentioned, while remaining quiet in bed, dispensed with the use of the syringe, using only external washing. The result of this change was, she conceived immediately. This led the lady's mind to the natural conclusion that the internal application of cold water had acted as a preventive; and by re-

sorting to its use again, demonstrated the correctness of her conjecture. She communicated her experience to a number of her female friends, who resorted to the same means with the same success. And I would just drop the conjecture here, that a large portion of those healthy young couples who are living together without families, or who have only a child or two, are indebted to their own discretion for their good fortunes. On account of the prejudice and odium attached to the subject, they keep their practice secret. The writer once cherished the same policy; but, deeming it selfish, and opposed to true philanthropy, as well as human progress, he has thrust his mite into the common treasury of benevolent contributions.

In relation to the preventive recommended in this book, the writer wishes to say further in its praise, that in addition to its purifying and cleanly character, it gives tone, energy, and elasticity to the female parts, and preserves their youthful plumpness, and susceptibility to impart and receive pleasure, to a much later period in life than is usual. It

is not more true that the cold bath, applied from early life, will render the system less susceptible to debilitating influences, than it is that this preventive will prolong the period of sexual enjoyment. And while it does not interfere with the full enjoyment of the marital rights, it is attended with no expense, inconvenience or discomfort. With a little forethought, the means can always be present when needed, and be applied by any lady of common sense. The slight, and momentary excitement, or cold sensation it produces, so far from being injurious, affects the particular parts equally as favorably as the shower bath does the general system. In the slight chill, or shudder it produces in the nervous system, is comprehended, perhaps, its preventing power; as the uterine sympathies are instantly checked and changed, and a vigorous contraction takes place in the fallopian appendages; and the surplus blood, which had rushed to the vicinity of the excitement, is driven back from the engorged vessels. The outward application of cold water would probably have the effect to aid the phenomenon of conception, by

contracting the external parts; and thus aid in retaining the semen deposited, until absorption could take place, as well as hasten that operation.

THE CONCLUSION.

THE AUTHOR'S ADVICE.

—O—

It would seem to the writer, that this subject is sufficiently relieved from both physical and moral objections, to command the calm consideration of all classes, especially the avowed philanthropists of the age. And I can see no good reason why this little book should not be placed in the hands of all our young people who contemplate entering the married relation, or have already taken that step. It certainly can do them no harm; while it may most happily influence the lives and fortunes of thousands; especially of that class who are dependant on their daily labor for the support of their families. And the

writer wishes it to be distinctly understood, that while he recognizes the moral obligation of the marriage institution, and also the criminality of promiscuous intercourse, he strenuously denies that the information imparted in this book is unfavorable to female virtue. In other and plainer terms, he does not believe that a knowledge how to prevent conception will make prostitutes of virtuous women! And should any erring member of the common sisterhood be drawn aside from the path of virtue, by the treachery of the other sex, and the common frailty of human nature, it would be infinitely better that she should know how to prevent the consequences, than for her to plunge into the gulf of public infamy by becoming the mother of an illegitimate child. And how much better it would be for the human family, if all unfortunate victims of male treachery,—even those who are driven by necessity, and an unrighteous and merciless public sentiment, to the haunts of prostitution, knew how to prevent their mercenary intercourse from producing offspring! Is any one so stupid as not to see

the philanthropy of teaching even such how to prevent conception? If so, let him visit the great commercial cities of our country, especially on our sea-coasts. Let him seek out those dens of infamy, where the sexual faculties are prostituted to mercenary ends. . Let him scrutinize the wretched offspring of those poor outcasts from society, who inherit in their ignominious birth, only the shame, the infamy, and the loathsome diseases of their fallen parents—to be cast out in childhood upon a cold, uncharitable world, only to be despised, scoffed at, and hissed from all respectable society, for crimes of which they are as innocent as the angels in heaven! Let him follow these despised creatures through life's journey, and what is their common history? Reared up without intellectual or moral training—being without friends to sympathise with, or advise them, and witnessing only the crimes and pollutions of a bawdy house home, they enter society the ready victims of all current vices; and they soon find their way to our prisons and penitentiaries, and thus end their lives with as little honor

to themselves or benefit to the world as their parents before them. With this picture of real life in the history of these offsprings of prostituted humanity before our eyes, can we doubt the moral propriety of teaching even these outcasts how to prevent conception?

I wish to repeat again before I conclude, that those who assert that the general diffusion of the information contained in this little book would endanger female virtue, utter a libel on the fair sex. And I would summon the whole sisterhood of our race as witnesses against these calumniators. Whenever one virtuous female can be found who will testify that she would forsake the path of virtue, if it were not for the fear of becoming pregnant, I will reconsider the subject! Every virtuous lady in the country will spurn such an insinuation with unutterable indignation! Who, then, is the friend to virtuous females?—he who charges them with being kept from prostitution only by the fear of becoming pregnant, or the writer who vindicates them against this disreputable charge? The ladies may decide this question!

I shall now conclude my little book, by offering the reader some gratuitous advice.—It may be considered presumptuous; but my age and experience will, I hope, be considered in extenuation of any apparent vanity.—It is left optional, of course, with the reader, to regard and treat this advice according to his own notions of fitness. This is my advice to all young married people—Do not allow concetion to take place until the wife has reached her twentieth year. The inquiry that is inflicted upon the female constitution by pregnancy, and giving birth to children before the physisical system is matured, developed and settled in growth, can never be repaired. Early marriage is favorable to health, happiness and longevity, as well as morality, if reproduction is deferred until a mature age. Moderate indulgence in sexual intercourse at any time after puberty, will have a salutary influence on the body, mind, temper, and disposition of both sexes, and will tend to promote a perfect development of their peculiar organisms; but early pregnancy, like all other premature taxations of physical energies,

will insure constitutional weakness and early decay. I would not, however, advise any to remain childless through life, unless disease or malformation forbids becoming parents. Offspring seems to be an essential link in the great chain of nature: and experience has demonstrated that the cords of affection are strengthened between the husband and wife, and new avenues of pleasure are opened up to them by the birth of an heir. But, reader, if you value earthly happiness, and would enjoy matrimonial pleasure during life, guard against having a large family. It is unnatural to be childless—it is equally so to have a house full of children of all ages, from the mariagable down to one at the breast. Parents thus situated can know nothing but slavery through life, and care and anxiety in their dying moments. I would advise that both extremes be avoided. One child, raised alone, is apt to acquire a selfish disposition; where there are too many, they become jealous and ungenerous, and are sure to have strife and confusion. Should I specify a number, I would say, two if poor, four if rich.



ADVERTISEMENTS.

This work was introduced to the public about the first of June 1855, and the third edition has already—July 7—gone to press. It is sold only by Agents, or by the Author through the Post Office. The price is—Paper covers, 25 cents; Cloth 40 cents. It is sent by mail free to all orders enclosing the price.

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